

25
A
DISCOVERSE
OF THE SEVE-
rall kinds and causes
of Lightnings.

*Written by occasion of a fearefull Light-
ning which on the 17. day of this instant Nouember, Anno*

*Domini 1606. did in a very short time burne vp the spire
steeples of Blechingley in Surrey, and in the same
melt into infinite fragments a goodly
Ring of Bells.*

BY SIMON HARWARD.

Psal. 145. Vers. 17.

The Lord is iust in all his waies, and holy in all his workes.



LONDON

Printed by *Iohn Windet*, and are to be sold by *Iefferey
Chorlton* at his shop neere the North dore
of Pauls. 1607.

DISCOVER

OF THE SEVEN

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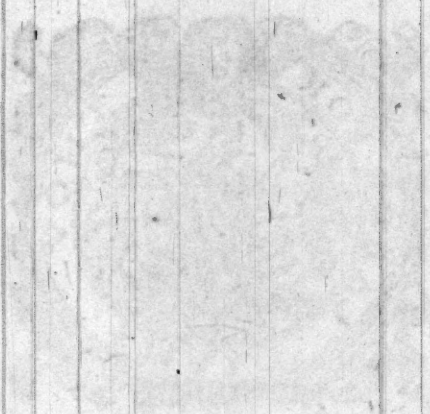
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LONDON

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Honoratissimo Domino D. Ho.
VVARD O, *Baroni de Effingham, il-*
lustrissimi Comitibus Notingamiensis filio et
heredi domino suo colendissimo
omnia prospera & fœlicia.

C*Vi potius munus (præclare ac nobilis Heros)*
Hoc donare queam (sit licet exiguum)
Quàm tibi cuius in auxilio Blechingleienſes
Iam tristes totam spem posuere suam?
Sperant permultos per te (domine inclite) amicos
Tempore posse quidem se reperire breui,
Per quos campanæ amissæ sibi restituantur,
Debito ut ad templum tempore conueniant,
Concipiantq; preces humiles ut Rex Iacobus
Viuat, sit sanus, floreat, & vigeat,
Sæper & Howardos solito amplectatur amore,
Sic villa hæc saluam se fore non dubitat,
Sic Christoque (vir ample) placebis, qui tibi donet
Nestoreos, sanos, omni in honore, dies.

Amplitudini tuæ deuotissimus,

Simon Harward.

A 2



2



The p^reface to the Christian
Reader.

IT is not without great cause
pronounced by the wise man, *Eccles. 9. 1.*
that no man knoweth either loue or
hatred, which Saint Bernard
doth expound to be ment of
naturall man, that man by nature doth not
know whether he be in the loue or in the
hatred of god, but the spiritual mā doth dis-
cerne all things. But saint Hierom doth bet-
ter interpret it to bee spoken of things vn-
der the Sunne, which wordes, are vsed
by Solomon fve seuerall tymes in the selfe
same chapter. By things then vnder the
Sunne, that is by the outward accidents of
this life, no man can discern either loue or
hatred, because sorrowes, sickneses, losses
and calamities, do befall to the godly as wel
as to the wicked, but the triall of our selues

The Preface

doth consist in inward graces, to wit, with what faith in God, and what loue toward God we indure the said afflictions, what good vses we make of them to our selues, and how in the midst of them all we do possesse our soules with patience. Sondry fearefull punishmentes by lightnings haue bin inflicted in many corners of this land, in this cleare light of the preaching of the gospel, partly vpon *Paules* in *London*, and partly on other places of this realme. And the like or farre greater haue bin shewed, heretofore in the time of Popery and blindness. The french Chronacles do testifie that in the year of our Lord 1534. (at which time *France* was ouerwhelmed with idolatry & superstition) the citie of *Claraualla* being stricken with lightning about noone dayes did so fiercelie burne, that in three howers space their town castles and churches were vtterly consumed. VVe must needs acknowledge that our sinnes do deserue a farre deeper punishment then did the offences of our forefathers, They were as seruants sent
out

The Preface.

out in the night time, and therefore if they missed their way, their faults cannot be so heauy as ours who are as seruants sent out of the cleere day light : where God giueth one talent, he expecteth the increase of one, but where he giueth ten talents, he doth iustly demand the increase of ten. VVhat vses we are to make of these iudgements of God vnder the Sunne, I haue briefly according to the shortnesse of time set downe in this smal treatise, which here now I do commit to thy view, & both thee and it to the good blessing of the Almighty. From *Bansted* this twentieth of *November An. Dom. 1606.*

Thine in the Lord, S. H.

The initials, J. H.



A DISCOURSE OF THE SEVERAL Kindes and Causes of *Lightninges.*



When the Lord Almighty, doth any where shew extraordinary tokens of his iudgements, it behoueth such as neere dwellers to resort to the place, and not only to take view of the punishment, but also to lay it deeply to their heartes. For there are some punishments, which in Greeke are called *τιμωραι*, punishments of vengeance, there are some which are termed *παιδισαι*, punishments of correction, and means to draw vs to amendment of life, and some *δουρασιαι*, punishments of triall, to trie our faith and patience. The consideration whereof moued me this present weeke to visite the towne of *Blechingley*, being a towne not onely neare vnto me, but also hauing such inhabitants, as vnto whome for many yeeres, for sundrie kindneses I am much beholden, when I came, I found their case to be equall (if not worse) then the rumor or report, which was before published. I found that by the lightning (which came with the terrible thunder on Munday, being the 17. day of this instant Nouember, about ten of the clocke in the night) the Spire steeple of the said *Bleachingley*, hauing beene lately new couered to the great charges of the parish,

B

The severall kindes

rish in three howers space, was vtterly constmed with fire. The steeple was but about twelue fadome high above the battlements of the square stone worke: but it was a steeple spreading downeward very large in circumference. The stone worke which bare it (being also about twelue fadom high) is a long square of one & twenty feet one side, and eightene feete the other side. It is thought by good workemen, that two hundred loades of timber will not suffice for the erecting of such a steeple, as that stone-worke did lately beare.

I found also the belles (being before a sweet ring, and so large, that the Tenor waighed twenty hundred waight) partly melted into such fragmentes, as may perhappes bee melted againe, and partly burnt into such cinders, or intermingled with such huge heapes of cinders, as it will neuer hereafter serue to the former v-
ses thereof.

These grievous losses are by diuerse sortes of people in sundrie wayes interpreted. Some do account of them as a particular iudgement of God against the sins of the inhabitantes of that towne of *Bleckingley*. But I am not of their opinion, partly, because, as I cannot excuse the inhabitantes of the said towne of sundrie grosse abuses, so am I fully persvaded, a number of tovvnes neare adioyning to them, are in the like iniquities, nothing inferiour to them, and partly, because in the extremitie of this fire vpon the church, the tovvne and tovvnesmen vvere miraculousslie preserved. The church standeth in the East ende of the tovvne, and the vvinde (though it somtimes changed) yet it still kept neare the vvest point, & droue the flame frō vvard frō the houses: A thatched barne, and certaine poore houses neere adioyning to the Church, were so wonderfully preserved, that we must needs confesse and acknowledge, that in the middest of iudgement there shined mercie. Some do descant vpon the day, because the Bells did thus perish in
that

and causes of Lightnings.

that seuenteenth day of Nouember, wherein for so many former happie yeares they had ioyfully sounded for the raigne of good Queene Elizabeth. But let such know, that there needeth no other Bell, but onely a noble fame to sound out the vertues of such a learned and religious Queene: and that fame (maugre the despite of all aduersaries) must and will ring out her praises, euen vnto the endes of the world.

If the Bells had beene cast in our late Queenes raigne, then might the Papists picke occasion to take some colour of aduantage. They might say, that the Bells were neuer christened and hallowed, as by their lawes they should haue beene, and that therefore the lightning preuailed against them.

But the Bells were all auncient Bells, the eldest man in the parish cannot remember the casting of any of them, the third bell onely excepted. All the rest, as they were framed in time of Poperie, so (no doubt) they had the blessing and baptizing at that time vsed, and were hallowed by that praier in the Masse booke.

Omnipotens sempiternus Deus tu hoc tintinnabulum cœlesti benedictione perfunde, ut ante sonitum eius longius effugentur ignis iacula inimici, percussio fulminum, impetus lapidum, lætio tempestatum.

*Benedictio
Campana.*

Almightie euermlasting God, besprinkle this bell with thy heavenly blessing, that at the sound thereof, the fierie darts of the enemy, the striking of lightnings, the stroke of thunderbolts, and hurts of tempests may farre be put to flight.

The cause indeede why the lightning at this time did preuaile both against bells and steeple, was because it was the good pleasure of God, thus to shew his omnipotent power to stirre vp as wel the inhabitants of the said town, as vs all, to feare him, & to giue vs some taste of his iudgments, to summon vs all to true repentance.

The Philosophers *Aristote*, *Plinie*, *Seneca*, and others, do point out many naturall causes of lightenings, but when

The ſeueral kinds

they conſider the wonderfull effects thereof, they are cō-
pelled to acknowledge a diuine power, farre aboue the
reach of all humane reaſō. As *Seneca* ſaith, *Mira ſunt fulmi-*
nis ſi intueri velis opera, nec quicquam dubii relinquentia, quin di-
uina inſit illis & occulta potentia. The operations of light-
nings (if you behold them) are wonderfull, and do leaue
no doubt, but that there is in them a diuine and ſecret
power.

*Seneca lib. 2.
Natur. quaſt.*

*Pontanus in
meteorolog.*

Pontanus maketh three eſpeciall kinds of lightnings.

Scinditque vritque & longo ſerat aëra hiatu.

1. 2. 3. One is a renting lightning, another a burning, and the
third doth cut through the aire with a long diſperſing.

(a renting - 1.

The lightning which is ſcattered more generally tho-
rough the aire, is of leſſe and weaker force, but that
which is gathered into a leſſer compaſſe, is of greater
ſtrength, and according to the ſeueral effects hath ſun-
dry diuers names giuen vnto it. One is called *fulmē ſcindēs*
a cutting or renting lightning, becauſe by the aboundance of
ſpirits and drines it is ſo ſwift in operation, that it renteth
before it can inflame: of that the phopheſt *Dauid* ſpea-
keth when, he ſaith *The voyce of the Lord breaketh the Cedar*
trees, yea the Lord breaketh the Cedars of Libanus.

Pſal. 29. 3.

q - 2

An other lightening is called *penetrans*, a pearcing lighte-
ning, becauſe by the puritie of the flame, it pearceth tho-
rough ſuch outward parts as haue powers of paſſage, &
worketh his forces inwardly. of that *Pontanus* ſpeaketh

hominemque bouemque,

exanimat nulla ut mancant veſtigia mortis.

*Pontanus. lib.
meteor. cap. 16*

*Of man and beaſt it kils both kind,
And leaues no print of death behind.*

It pearceth thorough the outward pores of the body
and ſlayeth the vitall parts within. So it killeth the child
in the mothers wombe, leauing the mother ſafe: and it
melteth the ſiluer in the purſe, the purſe ſuſtaining no
damage. This penetrant lightening is of ſuch force,
that it pearceth oftentimes bodies which can hardly be
accomp-

and causes of Lightenings.

accounted transpirable, as when it corrupteth wine and beare, be the vessels neuer so strongly made, or be the orifices thereof neuer so strongly stopped

Pontan. libid.

There is also a lightening *insuscans*, which maketh blacke, but by reason of the subtiltie and thinnesse it flieth away before it can burne, of that Pontanus speaketh.

Non faciem non ora hominum non corpora neris.

The body from the foote to face,

With blacknesse it doth quite disgrace.

An other lightning is termed *vrens*, a burning lightning, It hath much earthly matter, it breaking thorough the clouds doth fall downe, and doth burne, melt or spoile, those bodies vpon which it descendeth.

Some lightnings are prodigious, so surpassing the reason of man, that no natural cause can be rendered thereof: as *Entropius* sheweth a history of a maid of *Rome*, who tra- uayling to *Apulis*, was killed with lightening (no harm outwardly appearing in her body) and at the same in- stant her garments were also shaken off without any rent, and her horse also killed, and his bridle and girthes shaken off without any breach. Of such lightnings Pontanus writeth.

Nunc ipsis etiam in stabulis (mirabile dictu,

Quadripedem exoluit, pedibus quoque ferrea demit

Vincula & intacto terram quatit ungula cornu,

Illasus sonipes alta ad precepta mandit.

Pontanus lib.
meteorolog.

Oft from the horse (O wonder great)

it shaketh of the iron locke,

The stead still at the cratch doth cate,

and nothing harmed by the knocke.

That lightning should shake iron fetters from the the feet of horses, and nothing hurt the hooft, this doth Pontan. call a miraculous lightning.

The feuerall kinds

The causes of the greiuous harmes which are often caused by lightnings, are of three sorts, the first iudicial, the second instructiue : and the third fatidicall.

(1. Iudiciall) The iudiciall cause is, when the Lord doth by it execute vengeance vpon some notable offenders, as vpon blasphemers, vpon forcerers, vpon ambitious men, bloudsuckers, drunkards, adulterers, and such like, *Olympius* an *Arrian* Bishop when being at *Carthage*, he blasphemed the blessed Trinity, he had by the iudgment of God his body suddenly burnt with lightning. So *Sabellinus* sheweth a history of one *Prester* the sonne of *Hippomanes*, who blaspheming God was stricken with a thunderbolt and perished.

Sabellinus &
Paulus Dia-
conus.

The thunderbolt cometh of the viscous & sulphurous matter of the lightning: for as the Gunners wildfires doe flame in the water, so lightnings (being much of the same nature) haue beene often seene to burne Fishers nets euen vnder the water. And as meale and water kneaded together and baked, doe grow into a hardnesse, so the drie and viscous exhalation is by force of the heate in thunder hardened into a stone.

Zonaras 2
Annalium.

Another sinne, which God doth punish with lightnings is Magycke and Sorcerie. As *Zonaras* writeth, that *Anastasius* the Emperour in the yere of Christ 499. being addicted to Magycke and the Manichean heresie, did persecute such Christians as reprooued his sinnes and wickednesse. But at the last, lightning came fearefully about his house called *Tholotum*, he crept from chamber to chamber to seeke where he might bee safest: but nothing would preuaile. The flashes in the ende ouertooke him, and he perished miserably.

2. Reg. cap. 1.
vers. 10.

So in the second Booke of the Kings, fire came down from heauen vpon the two captaines of *Ahazias* king of *Israel*, and vpon both their bands of man, and destroyed them, because their Lord the King had highly displeased God, when in the time of his sicknesse he sent his seruants

and causes of Lightnings.

uants to consult with *Beelzebub* the god of *Ackron*.

Another sinne plagued vsually by lightnings, is Pride and Ambition. *Dionysius Halicarnassensis* sheweth, that *Al-
ladius* an auncient king of the Latins (who raigned be-
fore *Romulus*) vvas so prowd and ambitious, that he coun-
terfeited thundrings and lightnings about his palace,
because hee vould bee esteemed as a god amongst his
people. But at the last, his Palace vvas set on fire vvith
lightning from heauen, and in the same he fearefully pe-
rished.

*Dionys. Halic.
lib. 1. Antiq.*

So *Diodorus Siculus* vvriteth of a king of *Clide*, vvho
caused himselfe to be dravvne vp and dovvn in a Cha-
riot, vvherein vv ere deuises of Torches and squibbes
counterfeiting thunders and lightnings, that so he might
be deemed a god amongst his subiects : but in the height
of his ambition he was stricken vvith a thunderbolt from
heauen, and came to a most wretched end. This then is
one cause why lightnings doe commonly strike the
highest places, according to that of *Horace*,

Diodor. Sic. li. 4.

*Feruntque summos
fulmina montes.*

Lightnings strike commonly
the hills that are most hie.

Not onely because the highest places are most sub-
iect to the iniuries of the clowdes, seeing euery agent
doth worke most strongly vpon his neereft matter (as
the Philosophers giue the reason) and because euill spi-
rits dwelling in the aire, doe most seeke to annoy Tem-
ples and Churches, vvich commonly are the highest e-
difices, (as some Diuines doe giue the cause) but also be-
cause by that example, God doth warne mankind, not to
seeke to extoll it selfe by haughtines of minde. And this
was scene by the Poet *Onid*:

Eph. 6. 12.

*Garcaus lib. de
Meteorolog.*

Vine

*Vive tibi, quantumque potes praeſtrua vita,
Suum praeſtri fulmen ab arce venit.*

Liue to thy ſelfe, and too much height auoide,
High towers are by lightnings moſt annoide.

Iam. 2.

Malac. 1.
Ierem. 5.

An other ſin plagued with lightning is cruelty, and blood-ſhed, that ſo iudgement may be without mercy to them that ſhew no mercy. *Hatto* the Biſhop of *Mentz*, when in the yeare of Chriſt 918, by the inſtigation of *Conrad* the Emperour: he endeououred to murder *Henry* Duke of Saxony, was ſuddenly ſlain with a ſtroke of lightning. For this cauſe is the Lord in the Scripture, ſo often called the Lord of hoaſtes, that is the Lorde of Armies: becauſe all thinges in heauen and earth, are a part of his Armie to plague the wicked, and to fight for the godly. In the heauens he hath fire, to powre down vpon Sodom and Gomorrah: hee hath in the aire, thunderinges, lightnings and blazing ſtarres to terrifie the heartes of the wicked: he hath the earth to ſwallow vp *Core*, *Dathan* and *Abiram*: the ſea to drown *Pharao* and his Armie: Dogges to licke vp *Iezabels* bloud, beares to deuoure them that mocked *Elizens*: the canker-worm and Caterpillar to deſtroy the fruites of the vngodly, yea there is no Creature ſo vile and baſe, but it is a part of the hoaſt of God to puniſh and deſtroy, euen the mightieſt in the world. *Herod* and *Antiochus* were two monſtrous tyrantes, yet was one of them deſtroied with lice, and the other with worms. Lightning hath but a poore and baſe beginning of exhalations, drawne vppe from the earth, yet by the power of God, being inflamed & gathering force in the aire, it is enabled to confound whatſoeuer doth exalt it ſelfe againſt God his diuine Maieſtie.

An other ſinne which God doth puniſh with fire from Heauen, is drunkenneſſe and whoredome, as *Eze-
chiel*

and causes of Lightnings.

chiel cap. 16. doth shew of the destruction of Sodom, that it was for their fulnesse of bread, that is excelle of meats and drinkes, according to the Hebrew Phrase, and for their committing abomination, that is, for their filthy and damnable lustes. Concerning these thinges, I take not vpon me to iudge of the inhabitantes of the towne lately punished: But I pray God, that euery one may now so iudge himselfe, that hee be not hereafter further iudged of the Lord.

The second cause of the harms done by lightnings, is for instructions sake, that others may learne to take heed and to feare God, and in this respect God dooth sometimes punish his dearest seruantes. In the yeare of our Sauour, 1551. an honest Cittizen of *Creutzburge*, standing by his table, and a dogge laying by his feete, were both of them suddenly slaine by a lightning: yet a young child which stood hard by his Father, was pre-
serued safe. *Iob* his flocke of seuen thousand sheepe & his seruants, were suddenly destroyed with fire from heauen, not so much for the sinnes of *Iob* and his familie, as to triethe faith of *Iob*, and to make him a schoole-
master of Patience to all posteritie. So it falleth out in all other kindes of punishments: Doe you thinke (saith our Sauour Christ) that those *Galileans* whose blond *Pilate* mingled with their sacrifices, were greater sinners then all other *Galileans*? I tell you nay, but except yee amend your lues yee shall likewise perish: or thinke yee that those eightene vpon whom the Tower of *Siloam* fell, were sinners aboue all them which dwell in *Ierusalem*? I tell you nay, but except ye repent, yee shall all likewise perish. The blind man in the ninth of
Saint *Iohn* was borne blind: neither for his owne sinnes, nor for his parents sinnes, but that the power of God might be shewed forth vpon him.

There is none so desperate, but will he, nill he, shall by thunderinges and lightnigns receiue admonition, if not to instruct him to amendment of life, yet at the least

C

wise

28
Instruct.

Garcaus lib. de meteorolog.

Iob. 1. 16.

Luk. 13. 1.

Ioh. 9. 3.

The seuerall kindes

10.
wise to condemn him in his owne guilty conscience: we reade of *Caligula* the Emperour, that in fearefull thunderings hee would creepe vnder beddes and into the strongest corners of his howse, Whereof came this, but that he vnderstood thereby that there was a God in heauen, whose voice he did then heare, and who in the ende would assuredly be reuenged of his ambitious, cruel, and filthy life.

39
g. prognosticall
Carous in Me
teorol

The third chiefe cause of fearefull lightnings is called fatidicall, or prognosticall, when God doth by them forewarn vs of greater calamities to fall afterward vpon vs, vnlesse wee amend our wicked and sinfull life.

In the yeere of our Lorde God. 653. at *Frisaxium* a towne of *Saxenya* a great number both of houses and people were destroyed with lightning, but there followed afterward a greuous plague grassant over the whole Country. So in the yeere 653. in the time of *Constance* the Emperour a fearefull fier fell from heauen, but shortly after for the space of three moneths together their followed a most greuous pestilence vpon all the places adioyning.

So in the yeare 1062. in the month of *February* there fell terrible lightnings vpon the Citty of *Constance*, but presently vpon it an infectious plague did wonderfully wast that Citty.

God of his infinite mercy graunt vs such true repentance for our sinnes and such vnfeined conuerfion from our vngodly behauiour, that these his iudgements thus threatned vpon vs may fauourably be turned aside. And the Lord graunt that in all his iudgements powred out vpon our neighbors wee may rather in godly wisedome make good vics of them to our selues, and in charity seek to relieue such as be in distresse, then either by pride to insult vpon their losses, or by shutting vp our bowells of compassion to augment their griefes and miseries. Sundry are the remedies which are described by sundry writers

ters against the daungers of lightnings, some of them are philosophicall, as when they appoint that in thunders and lightnings men should either shoot vp ordinance into the aire, or ring bells that by the stirring of the aire the cloudes may be the sooner dispersed and driuen away. For as a stone cast into the water doth make first one circle and that circle maketh a greater vntill the greatest of all do touch the banke or side, euen so (say they) the tossing of the aire by Gunnes or belles doth affect the aire next to it and that ayre againe the ayre next to it vntill at last it come to the cloudes by which the thunders and lightnings are made. And this they make also to be the cause why (although the lightning and thunder are in time both together) yet the lightning cometh sooner to our eyes, then the thunder to our eares. For the line to our sight is a right line, but the line of sounds beating the aire is circular, or giricall, giricall as I haue shewed by the aforefaid example of the stone cast into the water. So when we see a man hewing wood a farre off, the sight of the stroke cometh to our sight before sound of the noice (which beateth the aire circularly) can come to our hearing. Others appoint meere Magicall, that is wicked and vngodly remedies, to wit to hang about the necke or body enchanted herbs, stones or iewels. Such deuises fauoring of sorceries can in no wise be agreeable to true Christianity.

Gare. in Mete.

Some haue taught that bay trees & the skins of seacalues are remedies against the dangers of lightnings. Where vpon *Suetonius* affirmeth, that *Tiberius Cesar* would crown himselfe with bay bows, & couer his tents with the skins of sea calues. *Vi a fulmine tutus esset*, that he might bee safe from lightnings.

The onely true remedy is first by true faith, to put our full trust in Cod. For (as the prophet *Dauid* saith) *If wee abide vnder shadow of the Almighty, we shall not be afraid of any feares of the night, nor of the arrow that flyeth by day: and se,*

[*sal. 92. vii. et 9.*]

The seuerall kinds

12

Isay. 59. 2.

Plal. 112. v. 1. 4.

& 6. & 7.

condly by hearty repentance to remoue the causes of Gods heauie iudgements, and to forsake all such sinnes as doe make a diuision betwixt God and vs. The Prophet *Dauid* pronounceth of him that *delighteth in Gods commandements, and is mercifull and lendeth and will guide his words with discretion that he shall not be afraid of any euill tidings he shall surely neuer be removed but the righteous shall bee had in euerlasting remembrance.*

These graces he grant to vs that died for vs enen Iesus Christ the righteous, to whom with the father - and the holy ghost as well for iudgements as for mercy, bee all honour, glory, praise, maiesty, and thanksgiuing now and for euer, Amen.

An addition of the Author shewing
the opinions of Philosophers and
*Astronomers touching Thundrings
and Lightnings.*

THe generall naturall cause which the Philosophers doe giue of Thunders and Lightenings is; this. First a viscous vapour ioyned with a hot exhalation is lifted vp to the highest part of the middle region of the aire, by vertue of the Planets: then the waterie vapour by the coldnesse both of place and of matter, is thickned into a clowd, and the exhalation (which was drawne vp with it) is shut within the clowd, and driuen into straights.

This hotte exhalation flying the touching of the cold clowd, doth flie into the depth of the clowd that doeth compasse it about, and courseth vp and downe in the clowd, seeking some passage out, which when it cannot find, it maketh a way by force, and beeing kindled, by the violent motion it breaketh through the clowde. If the sides of the hollowe clowd be thicke, and the exhalation drie and copious, then there is made both thunder and lightning: but if the clowd be thin, and the exhalation also rare and thin, then there is lightening without thunder.

The thunder then commeth, when the fierie spirits and exhalations beeing (as it were) shut vp in prison, doe by *ἀντιπρίσις* wrastle with the congealed vapours which haue imprisoned the. The like we see in almost bodies which haue a hot spirit so included, that it cannot get out: the Chesnut in roasting amongst cinders giueth a cracke, a bladder filled with aire, being violently broken maketh a noise. When greene wood is burned, the spirits burst out with some little crack: but gun-powper issuing out of ordinance maketh a farre greater sound. The clowdes then which do farre exceed the greatnesse of mountaines must

and causes of Lightnings.

needes giue out a more forcible roaring. Especially seeing that in them there is added a more principall operation of the handie worke of God, whereupon thunder in the Scriptures is called *the thunder of God*, Psal. 77. 17. *The voice of thy thunder was heard round about.* And Psal. 104. 7. *at the voice of thy thunder they are afraid.* So Psal. 18. 13. *The Lord thundred out of heauen, and the most highest gaue out his voice, haile stones and coales of fire.* So Job. 38. 25. *Who doth diuide the spouts for the raine, or the way for the lightnings of the thunder?* as if he should say, none can doe it but God alone.

The Poet saw somewhat by naturall reason, when hee said,

*Si quoties peccant homines sua fulmina mittat
Iupiter exiguo tempore inermis erit.*

If God should with his lightning fight
As oft as men offend,
In little space of time he might
His weapons wholly spend.

The Astrologers as in other pointes they vary, so in their predictions, by thunderings and lightnings they do greatly disagree. Beda saith *Tonitrua in Nouembri sterilitatem imminere ex alto quasi tuba precurrunt.* Thunders in Nouember do as with a trumpet sound out from heauen to vs a dearth and scarcitie, and if they happen on monday, then *turmas coniugum morituras & fruges passuras* that companies of married folks shall dy, corne & fruite suffer harme

Beda.

Hermes.

But Hermes is of a contrary mind: He saith *tonitrua Nouembris frumenti largum prouentum & hominum hilaritatem promittunt.* The thunders of Nouember doe promise great store of corne, and ioy and gladnesse amongst men.

This lightning on monday the 17. of Nouember did not onely this harme in *Surry*, but also it afflicted *Sussex* and diuers other places. It was very strange that at the same time when it fiered *Bleachingley* steeple it entered al-

so

and causes of lightnings.

so into the house of one *Stephen Luggford* of *Buckstead* in *Sussex* almost twentie miles from *Bleackingley* and melting the lead of his glasse windowes did with great violence breake through and rent in funder a strong bricke chimney: the man is of honest report and zealous in religion, we must not therefore iudge of men by those outward accidents, but commit all iudgement to God to whom it doth belong. If lightnings haue any predictions, they haue as well good as bad. The mother of *Hierom Fracastorius* (who afterward became a famous scholer) carrying the said *Hierom* (when he was a yong infant) in her arms was stricken with lightning and slaine, whereas notwithstanding the yong child was vnhurt and vntouched, and preferued (as the sequele shewed) for the greater good of the common wealth.

Pfal. 77. vers. 13:

Who is so great a God as our God? thou art the God that doest wonders, thou hast declared thy power among the people.

FINIS.

ERRATA.

Fol. 3. *Apulha*. *Sabellicus*.
Fol. 4. for *Clid*. *Ibid*. *Salmoncus*.

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